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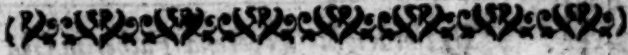
Sept. 21. 1663.

M. FRANCK, S.T.D.

R<sup>so</sup>. in X<sup>to</sup>. P. ac D<sup>na</sup>.

D. GILB. Archiep.

Cant. & Sacris Dom.





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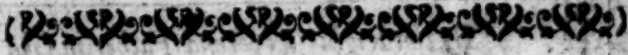
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A  
S E R M O N

Preached in *Christs-Church Dublin,*  
*July 16. 1663.*

A T T H E F U N E R A L

Of the most Reverend Father in God,  
*J O H N, Bramhall*  
*Late Lord Archbishop of Armagh, and*  
*Primate of all Ireland:*

W I T H  
*A succin& Narrative of his whole Life.*

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• The third Edition, enlarged.

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*By the Right Reverend Father in God,*  
J E R E M Y,  
*Lord Bishop of Down and Connor.*

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L O N D O N:  
Printed by J. G. for *Richard Royssow*, Bookseller to the  
Kings most Excellent Majesty, 1663.

# SERMON

Preached in Christ Church Dublin,  
July 16. 1663.

AT THE FUNERAL

Of the most Reverend Father in God,  
J O H N  
Lord Bishop of Down and Connor,  
and  
Treasurer of the Kingdom.

WITH  
A facing Narrative of his noble Life.

• The third Edition, enlarged.

By the Right Reverend Father in God,  
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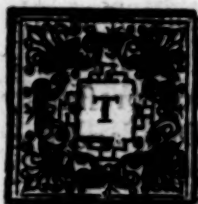
L O N D O N:  
Printed by T. G. for Richard W. Bayly, Bookseller to the  
Kings most Excellent Majesty, 1663.





1 Cor. 15. 23.

*But every Man in his own order : Christ  
the first fruits ; afterward they that are  
Christ's at his coming.*



He Condition of Man in this  
world is so limited and de-  
pressed, so relative and im-  
perfect, that the best things he  
does he does weakly, and the  
best things he hath are imper-  
fections in their very constitution. I need  
not tell how little it is that we know ; the  
greatest indication of this is, That we can  
never tell how many things we know not :  
and we may soon span our own Knowledge,  
but our Ignorance we can never fathom.  
Our very Will, in which Mankind pretends  
to be most noble and imperial, is a direct  
state of imperfection ; and our very liberty

## *A Sermon Preached at*

of Chusing good and evil is permitted to us, not to make us proud, but to make us humble; for it supposes weakness of Reason and weakness of Love. For if we understood all the degrees of Amability in the Service of God, or if we had such love to God as he deserves, and so perfect a conviction as were fit for his Services, we could no more Deliberate: For Liberty of Will is like the motion of a Magnetick Needle toward the North, full of trembling and uncertainty till it were fixed in the beloved Point; it wavers as long as it is free, and is at rest when it can chuse no more. And truly what is the hope of Man? It is indeed the resurrection of the Soul in this world from sorrow and her saddest pressures, and like the Twilight to the Day, and the Harbinger of joy; but still it is but a conjugation of Infirmities, and proclaims our present calamity, onely because it is uneasie here, it thrusts us forwards toward the light and glories of the Resurrection.

For as a Worm creeping with her belly on the ground, with her portion and share of *Adam's* curse, lifts up its head to partake a little of the blessings of the air, and opens the junctures of her imperfect body, and curls her little rings into knots and combinations, draw-

drawing up her tail to a neighbourhood of the heads pleasure and motion; but still it must return to abide the fate of its own nature, and dwell and sleep upon the dust: So are the hopes of a mortal Man; he opens his eyes and looks upon fine things at distance, and shuts them again with weakness, because they are too glorious to behold; and the Man rejoices because he hopes fine things are staying for him; but his heart akes, because he knows there are a thousand wayes to fail and miss of those glories; & though he hopes, yet he enjoys not; he longs, but he possesses not, and must be content with his portion of dust; and being a worm and no Man must lie down in this portion, before he can receive the end of his hopes, the Salvation of his Soul in the resurrection of the dead. For as Death is the end of our lives, so is the Resurrection the end of our hopes; and as we die daily, so we daily hope: but Death, which is the end of our life, is the enlargement of our Spirits from hope to certainty, from uncertain fears to certain expectations, from the death of the body to the life of the soul; that is, to partake of the light and life of Christ, to rise to life as he did; for his Resurrection is the beginning of ours: He died for us alone, not  
for

for himself; but he rose again for himself and us too. So that if he did rise, so shall we; the Resurrection shall be universal; good and bad; all shall rise, but not altogether. First Christ, then we that are Christs; and yet there is a third Resurrection, though not spoken of here; but thus it shall be. *The dead in Christ shall rise first; that is, next to Christ; and after them the wicked shall rise to condemnation.*

So that you see here is the summe of affairs treated of in my Text: Not whether it be lawful to eat a Tortoise or a Mushrome, or to tread with the foot bare upon the ground within the Octaves of Easter. *It is not here inquired whether Angels be material or immaterial; or whether the dwellings of dead Infants be within the Air or in the regions of the Earth; the inquiry here is whether we are to be Christians or no? whether we are to live good lives or no? or whether it be permitted to us to live with Lust or Covetousness acted with all the daughters of rapine and ambition? whether there be any such thing as sin, any judicatory for Consciences, any rewards of Piety, any difference of Good and Bad, any rewards after this life? This is the design of these words by proper interpretation: for if Men shall die like Dogs*

## *the Funeral of the Lord Primate.*

and sheep, they will certainly live like Wolves and Foxes: but he that believes the Article of the Resurrection, hath entertained the greatest Demonstration in the world, That nothing can make us happy but the Knowledge of God, and Conformity to the life and death of the holy Jesus. Here therefore are the great Hinges of all Religion: 1. Christ is already risen from the dead. 2. We also shall rise in Gods time and our order. Christ is the first fruits. But there shall be a full harvest of the Resurrection, and all shall rise. My Text speaks onely of the Resurrection of the just, of them that belong to Christ; explicitly I say of these; and therefore directly of Resurrection to life eternal. But because he also sayes there shall be an order for every man; and yet every man does not belong to Christ; therefore indirectly also he implies the more universal Resurrection unto judgment. But this shall be the last thing that shall be done; for, according to the Proverb of the Jews, *Michael flies but with one wing, and Gabriel with two*; God is quick in sending Angels of peace, and they flye apace; but the messengers of wrath come slowly: God is more hasty to glorifie his servants then to condemn the wicked. And

therefore in the story of Dives and Lazarus we find that the beggar died first; the good man Lazarus was first taken away from his misery to his comfort, and afterwards the rich man died: and as the good many times die first, so all of them rise first, as if it were a matter of haste: And as the mothers breasts swell and shoot and long to give food to her babe; so Gods bowels did yearn over his banish'd children, and he longs to cause them to eat and drink in his Kingdom. And at last the wicked shall rise unto condemnation, for that must be done too; every man in his own order: first Christ, then Christs servants, and at last Christs enemies. The first of these is the great ground of our faith, the second is the consummation of all our hopes: the first is the foundation of God that stands sure, the second is that superstructure that shall never perish: by the first we believe in God unto righteousness, by the second we live in God unto salvation: But the third, for that also is true & must be consider'd, is the great affrightment of all them that live ungodly. But in the whole Christs Resurrection and ours is the *A and n* of a Christian; that as Jesus Christ is the same yesterday and to day, and the same for ever; so may we in Christ, become in the morrow of the Resurrection the same or better then yesterday



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yesterday in our natural life; the same body and the same soul tied together in the same essential union, with this onely difference, that not Nature but Grace and Glory with an Hermetick seal give us a new signature, whereby we shall no more be changed, but like unto Christ our head we shall become the same for ever. Of these I shall discourse in order. 1. That Christ, who is the first fruits, is the first in this order: he is already risen from the dead. 2. We shall all take our turns, we shall all die, and as sure as death we shall all rise again. And 3. This very order is effective of the thing it self. That Christ is first risen, is the demonstration and certainty of ours, for because there is an order in this œconomy, the first in the kind is the measure of the rest. If Christ be the first fruits, we are the whole vintage, and we shall all die in the order of Nature, and shall rise again in the order of Christ: They that are Christ's, and are found so at his coming, shall partake of his resurrection. But Christ first, then they that are Christ's: that's the order.

1. Christ is the first fruits; he is already risen from the dead. For he alone could not be held by death. *Free among the dead.*

Θρίξιν σι γέρον τότε Ἀΐδας ὀταλαίγαντες,  
καὶ λαοβήτης κύνων, Ἀποχάωνας βουλῆ;

Synes. hym. 6

B 2

Death

## A Sermon Preached at

Death was Sins eldest daughter, and the Grave-clothes were her first mantle; but Christ was conquerour over both, and came to take that away, and to disarm this. This was a glory fit for the head of mankind, but it was too great and too good to be easily believ'd by incredulous and weak-hearted Man. It was at first doubted of by all that were concerned; but they that saw it had no reason to doubt any longer. But what's that to us who saw it not? Yes, very much. *Valde dubitatum est ab illis, ne dubitaretur à nobis*, saith S. Augustine. They doubted very much, that by their confirmation we might be established and doubt no more. Mary Magdalene saw him first, and she ran with joy and said she had seen the Lord, and that he was risen from the dead; but they believed her not. After that divers women together saw him, and they told it, but had no thanks for their pains, and obtain'd no credit among the Disciples. The two Disciples that went to Emaus saw him, talk'd with him, eat with him, and they ran and told it: they told true, but nobody believ'd them. Then S. Peter saw him, but he was not yet got into the Chair of the Catholick Church, they did not think him infallible, and so they believ'd him not at all. Five times in one day he appear'd; for after all

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all this he appear'd to the Eleven; they were indeed transported with joy and wonder, but they would scarce believe their own eyes, and though they saw him they doubted. Well, all this was not enough; he was seen also of *James*, and suffered *Thomas* to thrust his hand into his side, and appeared to *S. Paul*, and was seen by *five hundred brethren at once*. So that there is no capacity of mankind, no time, no place, but had an ocular demonstration of his Resurrection. He appeared to Men and Women, to the Clergy and the Laity, to sinners of both sexes; to weak men and to criminals, to doubters and deniers, at home and abroad, in publick and in private, in their houses and their journeys, unexpected and by appointment, betimes in the morning and late at night, to them in conjunction and to them in dispersion, when they did look for him and when they did not; he appeared upon earth to many, and to *S. Paul* and *S. Stephen* from heaven. So that we can require no greater testimony then all these are able to give us, and they saw for themselves and for us too, that the Faith and certainty of the Resurrection of *Jesus* might be conveyed to all that shall die and follow *Christ* in their own order.

Now this being matter of fact, cannot be  
suppos'd

suppos'd infinite, but limited to time and place, and therefore to be prov'd by them who at that time were upon the place; good men and true, simple and yet losers by the bargain, many and united, confident and constant, preaching it all their life, and stoutly maintaining it at their death. Men that would not deceive others, and Men that could not be deceiv'd themselves in a matter so notorious and so prov'd, and so seen: and if this be not sufficient credibility in a matter of Fact as this was, then we can have no story credibly transmitted to us, no Records kept, no Acts of Courts, no narratives of the dayes of old, no traditions of our Fathers, no memorials of them in the third generation. Nay, if from these we have not sufficient causes and arguments of Faith, how shall we be able to know the will of Heaven upon Earth? unless God do not only tell it once, but alwayes, and not only alwayes to some Men, but alwayes to all Men: for if some Men must believe others, they can never do it in any thing more reasonably than in this; and if we may not trust them in this, then without a perpetual miracle, no Man could have Faith: for Faith could never come by hearing; by nothing but by seeing. But if there be any use of History, any Faith in Men, any honesty in manners, any

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H

any truth in humane intercourse; if there be any use of Apostles or Teachers, of Embassadors, or Letters, of ears or hearing; if there be any such thing as the Grace of Faith, that is less than demonstration or intuition, then we may be as sure that Christ the first Fruits is already risen, as all these credibilities can make us. *But let us take heed; as God hates a lie, so he hates incredulity; an obstinate, a foolish and pertinacious understanding.* What we do every minute of our lives in matters of title and great concernment, if we refuse to do it in Religion, which yet is to be conducted as all humane affairs are, by humane instruments and arguments of perswasion proper to the nature of the thing, it is an obstinacy as cross to humane reason, as it is to Divine Faith.

But this Article was so clearly prov'd, that presently it came to pass that Men were no longer asham'd of the Cross, but it was worn upon breasts, printed in the air, drawn upon foreheads, carried upon Banners, put upon crowns Imperial, presently it came to pass that the Religion of the despised Jesus did infinitely prevail: a Religion that taught Men to be meek and humble, apt to receive injuries, but unapt to do any; a Religion  
that

that gave countenance to the poor and pitiful, in a time when riches were ador'd, and ambition and pleasure had possessed the heart of all Mankind; a Religion that would change the face of things, and the hearts of Men, and break vile habits into gentleness and counsel; that such a Religion, in such a time by the Sermons and Conduct of Fishermen, Men of mean breeding and illiberal Arts, should so speedily triumph over the Philosophy of the World, and the arguments of the subtil, and the Sermons of the Eloquent; the Power of Princes and the Interests of States, the inclinations of Nature, and the blindness of zeal, the force of custom, and the sollicitation of passions, the pleasures of sin and the busie Arts of the Devil; that is, against Wit and Power, Superstition and Wilfulness, Fame and Money, Nature and Empire, which are all the causes in this World that can make a thing impossible; this, this is to be ascrib'd to the power of God, and is the great demonstration of the Resurrection of Jesus. Every thing was an Argument for it, and improv'd it; no Objection could hinder it, no Enemies destroy it; whatsoever was for them, it made the Religion to increase; whatsoever was against them, made



it to increase; Sun-shine and Storms, Fair Weather or Foul, it was all one as to the event of things: for they were instruments in the hands of God, who could make what himself should chuse to be the product of any cause; So that if the Christians had peace, they went abroad and brought in Converts; if they had no peace, but persecution; the Converts came in to them. In prosperity they allur'd and intic'd the World by the beauty of holiness; in affliction and trouble they amaz'd all men with the splendour of their Innocence, and the glories of their patience; and quickly it was that the World became Disciple to the glorious *Nazarene*, and men could no longer doubt of the Resurrection of Jesus, when it became so demonstrated by the certainty of them that saw it, and the courage of them that died for it, and the multitude of them that believ'd it; who by their Sermons, and their Actions, by their publick Offices and Discourses, by Festivals and Eucharists, by Arguments of Experience and Sense, by Reason and Religion, by perswading rational Men, and establishing believing Christians, by their living in the obedience of Jesus, and dying for the testimony of Jesus, have greatly advanc'd his Kingdom, and his Power, and

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his Glory, into which he entred after his Resurrection from the dead. For he is the first fruits; and if we hope to rise through him, we must confess that himself is first risen from the dead. That's the first particular.

2. There is an order for us also. We also shall rise again.

*Combustusque senex tumulo procedit adultus,  
Consumens dat membra rogos; —*

The ashes of old *Camillus* shall stand up sprightly from his Urne; and the Funeral fires shall produce a new warmth to the dead bones of all those who died under the arms of all the Enemies of the Roman greatness. This is a less wonder than the former: for *admonetur omnis etas jam fieri posse quod aliquando factum est.* If it was done once, it may be done again; for since it could never have been done, but by a power that is infinite, that infinite must also be eternal and indeficient. By the same Almighty power which restor'd life to the dead body of our living Lord, we may all be restor'd to a new life in the Resurrection of the dead.

When Man was not, what power, what causes made him to be? whatsoever it was, it did then as great a work as to raise his body to the same being again; and because we know

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know not the method of Natures secret changes, and how we can be fashioned beneath in *secreto terra*, and cannot handle and discern the possibilities and seminal powers in the ashes of dissolved bones, must our ignorance in Philosophy be put in balance against the Articles of Religion, the hopes of Mankind, the Faith of Nations and the truth of God? and are our Opinions of the power of God so low, that our understanding must be his measure; and he shall be confessed to do nothing, unless it be made plain in our Philosophy? Certainly we have a low Opinion of God unless we believe he can do more things then we can understand. But let us hear S. Paul's demonstration: If the Corn dies and lives again; if it layes its body down, suffers alteration, dissolution and death, but at the spring rises again in the verdure of a leaf, in the fulness of the ear, in the kidneys of wheat; if it proceeds from little to great, from nakedness to ornament, from emptiness to plenty, from unity to multitude, from death to life: be a Sadducee no more, shame not thy understanding, and reproch not the weakness of thy Faith, by thinking that Corn can be restor'd to life and Man cannot; especially since in every creature the obediencial capa-

city is infinite, and cannot admit degrees; for every Creature can be any thing under the power of God, which cannot be less than infinite.

But we find no obscure foot-steps of this mystery even amongst the Heathens. *Pliny* reports that *Appion* the Grammarian by the use of the plant *Osiris* call'd *Homex* from his grave; and in *Valerius Maximus* we find that *Aelius Tubero* return'd to life when he was seated in his Funeral pile; and in *Plutarch*, that *Soleus* after three dayes burial did live, and in *Valerius* that *Aeris Pamphilus* did so after ten dayes. And it was so commonly believ'd, that *Glaucus* who was choked in a vessel of honey did rise again, that it grew to a Proverb; *Glaucus poto melle resurrexit*; *Glaucus* having tasted honey, died and liv'd again. I pretend not to believe these stories true; but from these instances it may be concluded that they believ'd it possible that there should be a Resurrection from the dead; and natural reason, and their Philosophy did not wholly destroy their hopes and expectation to have a portion in this Article.

For God knowing that the great hopes of Man, that the biggest endearment of Religion, the sanction of private Justice, the band

band of Piety and holy Courage, does wholly derive from the Article of the Resurrection, was pleased not onely to make it credible, but easie and familiar to us; and we so converse every night with the Image of death, that every morning we find an argument of the Resurrection. Sleep and Death have but one mother, and they have one name in common.

*Solus occidere & redire possunt,*

*Nobis cum semel occidit lux brevis,*

*Nox est perpetua una dormienda. Catul.*

Charnel-houses are but *sepulchra*, Cemeteries or sleeping-places, and they that die are fallen asleep, and the Resurrection is but an awakening and standing up from sleep: but in sleep our Senses are as fast bound by Nature; as our Joynts are by the grave-clothes; and unless an Angel of God awaken us every morning, we must confess our selves as unable to converse with Men, as we now are afraid to die and to converse with Spirits. But however Death it self is no more; it is but darkness and a shadow, a rest and a forgetfulness. What is there more in death? What is there less in sleep? For do we not see by experience that nothing of equal loudness does awaken us sooner then a Mans voice, especially if he be call'd by name? and thus also it shall be in the Resurrection. We shall

1 Thes. 4.  
16.

shall be awakened by the voice of a Man, and he that call'd *Lazarus* by name from his grave, shall also call us: for although *S. Paul* affirms, that the trumpet shall sound, and there shall be the voice of an Archangel; yet this is not a word of Nature, but of Office and Ministry: Christ himself is that Archangel, and *John 5. 28.* he shall descend with a mighty shout, (saith the Apostle) and all that are in the grave shall hear his voice, saith *S. John*: So that we shall be awakened by the voice of a Man, because we are onely fallen asleep by the decree of God; and when the Cock and the Lark call us up to prayer and labour, the first thing we see is an argument of our Resurrection from the dead. And when we consider what the Greek Church reports, That amongst them the bodies of those that die Excommunicate will not return to dust till the Censure be taken off; we may with a little faith and reason believe, that the same power that keeps them from their natural Dissolution, can recall them to life and union. I will not now insist upon the story of the Rising Bones seen every year in *Egypt*, nor the pretences of the Chymists, that they from the ashes of Flowers can re-produce from the same materials the same beauties in colour and figure; for



he that proves a certain Truth from an uncertain Argument, is like him that wears a Wooden leg when he hath two sound legs already; it hinders his going, but helps him not: The Truth of God stands not in need of such supporters, Nature alone is a sufficient preacher:

*Quæ nunc herba fuit, lignum jacet, herba futura,  
Aeræ nudantur aves cum penna vetusta;  
Et nova subvestit reparatas pluma volucres.*

*Dracuntius  
de opere  
Dei.*

Night and Day, the Sun returning to the same point of East, every change of Species in the same matter, Generation and Corruption, the Eagle renewing her youth and the Snake her skin, the Silk-worm and the Swallows the care of posterity and the care of an immortal name, Winter and Summer, the Fall and Spring, the Old Testament and the New, the words of *Job*, and the Visions of the Prophets, the prayer of *Ezekiel* for the resurrection of the men of Ephraim, and the return of Jonas from the Whales belly, the histories of the Jews and the Narratives of Christians, the Faith of Believers and the Philosophy of the reasonable; all joyn in the verification of this Mystery. And amongst these heaps it is not of the least consideration that there was never any good man, who having been taught this Article,

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ticle, but if he serv'd God, he also relied upon this. If he believ'd God, he believ'd this; and therefore S. Paul sayes that they who were *ἄπιστοι καὶ ἄχρηστοι*, were also *ἀθεοὶ καὶ χυδαῖοι*, they who had no hope (meaning of the Resurrection) were also Atheists, and without God in the world. And it is remarkable what S. Augustine observes, *That when the World saw the righteous Abel destroyed, and that the murderer out-liv'd his crime, and built up a numerous family, and grew mighty upon Earth, they neglected the Service of God upon that account, till God in pity of their prejudice and foolish arguings took Enoch up to heaven to recover them from their impieties, by shewing them that their bodies and souls should be rewarded for ever in an eternal union.* But Christ the first fruits is gone before, and himself did promise that when himself was lifted up he would draw all men after him. Every man in his own order; first Christ, then they that are Christ's at his coming. And so I have done with the second Particular, not Christ onely, but we also shall rise in Gods time and our order.

But concerning this order I must speak a word or two, not only for the fuller handling the Text, but because it will be matter of application

plication of what hath been already spoken of the Article of the Resurrection.

3. First Christ and then we. And we therefore because Christ is already risen. But you must remember, *that the Resurrection and Exaltation of Christ was the reward of his perfect obedience and purest holiness; and he calling us to an imitation of the same obedience, and the same perfect holiness, prepares a way for us to the same Resurrection.* If we by holiness become the Sons of God as Christ was, we shall also as he was become the Sons of God in the Resurrection: But upon no other terms. So said our blessed Lord himself: *Ye which have followed me in the regeneration,* Luk. 14. 14. *when the Son of Man shall sit on the throne of his glory, ye also shall sit upon thrones judging the tribes of Israel.* For as it was with Christ the first fruits, so it shall be with all Christians in their own order: as with the Head, so it shall be with the Members. He was the Son of God by love and obedience, and then became the Son of God by Resurrection from the dead to life Eternal, and so shall we; but we cannot be so in any other way. To them that are Christ's, and to none else shall this be given. For we must know that God hath sent Christ into the World to be a great  
D example

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example and demonstration of the Oeconomy and Dispensation of Eternal life. As God brought Christ to glory, so he will bring us, but by no other method. He first obeyed the will of God, and patiently suffered the will of God; he died, and rose again, and entered into glory; and so must we. Thus Christ is made *Via, Veritas, & Vita*, the Way, the Truth, and the Life; that is, the true way to Eternal life: He first trode this Wine-press, and we must insist in the same steps, or we shall never partake of this blessed Resurrection. He was made the Son of God in a most glorious manner, and we by him, by his merit, and by his grace, and by his example: but other then this there is no way of Salvation for us. That's the first and great effect of this glorious order.

4. But there is one thing more in it yet, *Every Man in his own order*. First Christ, and then they that are Christ's. But what shall become of them that are not Christ's? why there is an order for them too. First, they that are Christ's; and then they that are not his.

\* Rev. 20. 6. \* *Blessed and holy is he that hath his part in the first resurrection. There is a first and a second Resurrection even after this life. The dead in Christ shall rise first. Now blessed are they that have*

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have their portion here; for upon these the second death shall have no power. As for the recalling the wicked from their graves, it is no otherwise in the sense of the Spirit to be called a Resurrection, then taking a Criminal from the Prison to the Bar is a giving of liberty. When poor *Attilius Aviola* had been seized on by an Apoplexy, his friends supposing him dead carried him to his Funeral pile; but when the fire began to approach, and the heat to warm the body, he reviv'd, and seeing himself incircled with Funeral flames, call'd out aloud to his friends to rescue, not the dead, but the living *Aviola* from that horrid burning. But it could not be. He onely was restor'd from his sickness to fall into death, and from his dull disease to a sharp and intolerable torment. Just so shall the wicked live again; they shall receive their souls, that they may be a portion for Devils; they shall receive their bodies, that they may feel the everlasting burning; they shall see Christ, that they may look on him whom they have pierced; and they shall hear the voice of God passing upon them the intolerable sentence; they shall come from their graves, that they may go into hell; and live again, that they may die for ever. So have we seen a poor condemned Criminal, the

1 Thef. 4.  
16.

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weight of whose sorrows sitting heavily upon his soul hath benumbed him into a deep sleep, till he hath forgotten his grones, and laid aside his deep sighings; but on a sudden comes the messenger of death, and unbinds the Poppy garland, scatters the heavy cloud that incircled his miserable head, and makes him return to acts of life, that he may quickly descend into death and be no more. So is every sinner that lies down in shame, and makes his grave with the wicked; he shall indeed rise again, and be called upon by the voice of the Archangel, but then he shall descend into sorrows greater then the reason and the patience of a man, weeping and shrieking louder then the grones of the miserable children in the Valley of *Hinnon*.

These indeed are sad stories, but true as the voice of God and the Sermons of the holy Jesus. They are Gods words and Gods decrees; and I wish that all who profess the belief of these, would consider sadly what they mean. If ye believe the Article of the Resurrection, then you know that in your body you shall receive what you did in the body, whether it be good or bad. It matters not now very much whether our bodies be beauteous or deformed; for if we glorifie God

in



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in our bodies, God shall make our bodies glorious. It matters not much whether we live in ease and pleasure, or eat nothing but bitter herbs : the body that lies in dust and ashes, that goes stooping and feeble, that lodges at the foot of the Cross and dwells in discipline, shall be feasted at the eternal supper of the Lamb. And ever remember this, that beastly pleasures, and lying lips, and a deceitful tongue, and a heart that sendeth forth proud things, are no good dispositions to a blessed Resurrection.

ὁ καλὸν ἁρμονίῳ ἀγαλλόμεθα ἀνθρώποις.

It is not good that in the body we live a life of Dissolution, for that's no good harmony with that purpose of glory which God designs the body.

καὶ τὰ χαρὰ δ' ἐκ γαίης ἐλπίζομεν εἰς φῶς ἰδθῆναι,  
λαίψαν ἀπὸ χορμῶν ἔπιθεν ὃ θεοὶ τελέθουσι,

said *Phocyllides* ; for we hope that from our beds of darkness we shall rise into Regions of light, and shall become like unto God : They shall partake of a Resurrection to life ; and what this can infer is very obvious. For if it be so hard to believe a Resurrection from one death, let us not be dead in trespasses and  
sins,

sins, for a Resurrection from two deaths will be harder to be believ'd, and harder to be effected. But if any of you have lost the life of Grace, and so forfeited all your title to a life of Glory, betake your selves to an early and an entire piety, that when by this first Resurrection you have made this way plain before your face, you may with confidence expect a happy Resurrection from your graves. For if it be possible that the spirit, when it is dead in sin, can arise to a life of righteousness; much more it is easie to suppose that the body after death is capable of being restor'd again. And this is a consequent of S. Pauls argument, *If when ye were enemies ye were reconciled by his death, much more being reconciled we shall be saved by his life*; plainly declaring that it is a harder and more wonderful thing for a wicked man to become the friend of God, then for one that is so, to be carried up to heaven and partake of his glory. The first Resurrection is certainly the greater miracle: But he that hath risen once, may rise again; and this is as sure as that he that dies once, may die again, and die for ever. But he who partakes of the death of Christ by Mortification, and of his Resurrection by holiness of life and a holy Faith, shall, according

ding to the expreffion of the Prophet *Iſaiah*,  
*Enter into his chamber of death; when Nature* Isa. 26. 10.  
*and Gods decree ſhall ſhut the doors upon him, and*  
*there he ſhall be hidden for a little moment: But*  
*then ſhall they that dwell in duſt awake and*  
*ſing, with Chriffs dead body ſhall they ariſe:*  
*all ſhall riſe, but every man in his own order;*  
*Chriſt the firſt fruits, then they that are Chriffs at*  
*his coming. Amen.*

I have now done with my Meditation of  
the Reſurrection; but we have a new and a  
ſadder ſubject to conſider: It is glorious and  
brave when a Chriſtian contemplates thoſe  
glories which ſtand at the foot of the Ac-  
count of all God's Servants; but when we  
conſider, that before all or any thing of this  
happens every Chriſtian muſt *vice exuere*  
*hominem*, put off the Old man, and then lie  
down in duſt and the diſhonours of the  
Grave, it is *Vinum Myrrhatum*, there is Myrrhe  
put into our Wine; it is whoſom, but it will  
allay all our pleaſures of that glorious ex-  
pectation. But no man can eſcape it. Af-  
ter that the Great *Cyrus* had rul'd long in a  
mighty Empire; yet there came a Meſſage  
from Heaven, not ſo ſad it may be, yet as de-  
cretory as the Hand-writing on the wall that  
arreſted

arrested his Successor *Darius*, *et exultat, & kiso,*  
*id est, gaudet, & deus dicit;* Prepare thy self; O *Cyrus*, and  
 then go unto the Gods; he laid aside his Tiar  
 and his beauteous Diadem, and cover'd his  
 face with a cloth, and in a single Linen laid  
 his honour'd head in a poor humble  
 Grave; and none of us all can avoid this sen-  
 tence. For if Wit and Learning, great Fame  
 and great Experience, if wise Notices of  
 things, and an honourable Fortune, if Cou-  
 rage and Skill, if Prelacy and an honourable  
 Age, if any thing that could give Greatness  
 and Immunity to a wise and prudent man,  
 could have been put in bar against a sad day,  
 and have gone for good plea, this sad Scene  
 of Sorrows had not been the entertainment  
 of this Assembly. But tell me, where are  
 those great Masters, who while they liv'd  
 flourish'd in their studies? *Jam eorum præben-*  
*das alii possident, & nescio utrum de iis cogitant;*  
 Other men have got their Prebends and their  
 Dignities, and who knows whether ever  
 they remember them or no? While they  
 liv'd they seem'd nothing, when they are  
 dead, every man for a while speaks of them  
 what they please; and afterwards they are as  
 if they had not been. But the piety of the  
 Christian Church hath made some little pro-  
 vision

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vision towards an artificial Immortality for brave and worthy persons; and the Friendships, which our dead contracted while they were alive, require us to continue a fair memory as long as we can; but they expire in monethly minds, or at most in a faint and declining Anniversary;

————— ἐπεὶ φίλῳ, ὅστις ἑταίρῳ  
μνηστέον κλισίῳ καὶ ἀκνυῖται ἐν τῷ νοῦ.

And we have great reason so to do in this present sad accident of the death of our late most Reverend Primate, whose death the Church of *Ireland* hath very great reason to deplore; and we have great obligation to remember his very many worthy Deeds done for this poor afflicted and despised Church. *S. Paul* made an excellent Funeral Oration, as it were instituting a Feast of All Saints, *Who all died having obtained a good report*; and that excellent Preacher in the 11. chap. of the *Hebrews* made a Sermon of their Commemoration. For since good men, while they are alive, have their conversation in Heaven; when they are in Heaven 'tis also fit that they should in their good names live upon Earth. And as their great Examples are an excellent Sermon to the living, and the praising them

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when Envy and Flattery can have no Interest to interpose, as it is the best and most vigorous Sermon and Incentive to great things; so to conceal what good God hath wrought by them, is great unthankfulness to God and to good men.

When *Dorcas* died the Apostle came to see the dead Corps, and the friends of the deceased expressed their grief and their love by shewing the Coats that she, whilest she lived, wrought with her own hands. She was a good Needle-woman and a good Housewife, and did good to Mankind in her little way, and that it self ought not to be forgotten, and the Apostle himself was not displeased with their little Sermons, and that *εὐχαριστία* which the women made upon that sad interview. But if we may have the same liberty to record the worthy things of this our most venerable Father and Brother, and if there remains no more of that Envy which usually obscures the splendour of living Heroes, if you can with your charitable though weeping eyes behold the great gifts of God with which he adorned this great Prelate, and not object the failings of Humanity to the participation of the Graces of the Spirit, or think that Gods gifts are the lesse be-



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because they are born in Earthen Vessels,  
*πάντες γὰρ κἀντα δύνει κακωδέσθαι φέρουσιν*, for all men  
bear Mortality about them, and the Cabinet  
is not beauteous as the Diamond that shines  
within its bosom; then we may without in-  
terruption pay this duty to Piety, and Friend-  
ship, and Thankfulness, and deplore our sad  
loss by telling a true and sad story of this  
great man, whom God hath lately taken from  
our eyes.

He was bred in *Cambridge* in *Sidney-college*  
under Mr. *Hulet*, a grave and a worthy man,  
and he shewed himself not onely a fruitful  
Plant by his great progress in his Studies, but  
made him another return of gratitude, taking  
care to provide a good Employment for him  
in *Ireland*, where he then began to be greatly  
interested. It was spoken as an honour to  
*Augustus Caesar*, that he gave his Tutor an ho-  
nourable Funeral; and *Marcus Antoninus* erect-  
ed a Statue unto his; and *Gratian* the Empe-  
rour made his Master *Ausonius* to be *Consul*:  
And our worthy Primate, knowing the Obli-  
gation which they pass upon us, who do  
*Obstetricari gravidæ animæ*, help the parturient  
Soul to bring forth fruits according to its se-  
minal powers, was careful not onely to re-  
ward the industry of such persons so useful to

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the Church in the cultivating *infantes palmarum*, young Plants, whose joynts are to be stretch'd and made streight; but to demonstrate that his Scholar knew how to value Learning, when he knew so well how to reward the Teacher.

Having pass'd the course of his studies in the Univerſity, and done his Exercise with that Applauſe which is uſually the reward of pregnant Wits and hard ſtudy, he was remov'd into *Yorkſhire*; where firſt in the City of *York* he was an aſſiduous Preacher, but by the diſpoſition of the Divine Providence he happened to be engaged at *North-Alerton* in Diſputation with three pragmatical Romiſh Priests of the Jeſuits Order, whom he ſo much worſted in the Conference, and ſo ſhamefully diſadvantaged by the evidence of Truth, repreſented wiſely and learnedly, that the famous Primate of *York*, Archbiſhop *Matthews*, a learned and an excellent Prelate, and a moſt worthy Preacher, hearing of that Triumph, ſent for him and made him his Chaplain; in whoſe ſervice he continued till the death of the Primate, but in that time had given ſo much teſtimony of his great Dexterity in the Conduſt of Eccleſiaſtical and Civil Affairs, that he grew dear to his Maſter.

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ster. In that Employment he was made Prebendary of *York*, and then of *Rippon*; the Dean of which Church having made him his Sub-Dean, he managed the affairs of that Church so well, that he soon acquir'd a greater fame, and entered into the possession of many hearts, and admiration to those many more that knew him. There and at his Parsonage he continued long to do the duty of a learned and good Preacher, and by his Wisdom, Eloquence and Deportment, so gain'd the affections of the Nobility, Gentry and Commons of that Countrey, that as at his return thither upon the blessed Restauration of His most Sacred Majesty he knew himself oblig'd enough, and was so kind as to give them a Visit; so they by their coming in great numbers to meet him, their joyful Reception of him, their great Caressing of him when he was there, their forward hopes to enjoy him as their Bishop, their trouble at his Departure, their unwillingness to let him go away, gave signal testimonies that they were wise and kind enough to understand and value his great worth.

But while he lived there he was like a Diamond in the dust, (or *Lucius Quinctius at the plough*) his low Fortune covered a most valu-

valuable person, till he became observ'd by Sir *Thomas Wentworth* Lord President of *York*, whom we all knew for his great Excellencies, and his great but glorious Misfortunes. This rare person espied the great abilities of Doctor *Bramhall*, and made him his Chaplain, and brought him into *Ireland* as one whom he believ'd would prove the most fit instrument to serve in that design, which for two years before his arrival here he had greatly meditated and resolved, the Reformation of Religion and the Reparation of the broken Fortunes of the Church: The Complaints were many, the Abuses great, the Causes of the Church vastly numerous, but as fast as they were brought in, so fast they were by the Lord Deputy referred back to Dr. *Bramhall*, who by his indefatigable Pains, great Sagacity, perpetual Watchfulness, daily and hourly Consultations, reduc'd things to a more tolerable condition than they had been left in by the Schismatical principles of some, and the unjust Prepossessions of others, for many years before. For at the Reformation the Popish Bishops and Priests seemed to conform, and did so, that keeping their Bishopricks they might enrich their Kindred and dilapidate the Revenues of the Church; which by pre-  
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tended Offices, false Informations, Fee-farms at contemptible Rents, and ungodly Alienations, were made low as Poverty it self, and unfit to minister to the needs of them that serv'd the Altar, or the noblest purposes of Religion. For Hospitality decayed, and the Bishops were easie to be oppress'd by those that would; and they complain'd, but for a long time had no helper, till God rais'd up that glorious Instrument the Earl of *Strafford*, who brought over with him as great affections to the Church and to all publick Interests, and as admirable Abilities, as ever before his time did invest and adorn any of the Kings Vicegerents: and God fitted his hand with an Instrument good as his skill was great. For the first Specimen of his Abilities and Diligence in recovery of some lost Tithes being represented to His late Majesty of blessed and glorious memory, it pleas'd His Majesty upon the death of Bishop *Downham* to advance the Doctor to the Bishoprick of *Dur-y*; which he not onely adorned with an excellent spirit and a wise Government, but did more then double the Revenue, not by taking any thing from them to whom it was due, but by resuming something of the Churches Patrimony, which by

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undue means was detained in unfitting hands.

But his care was beyond his Diocese, and his zeale broke out to warm all his Brethren; and though by reason of the Favour and Piety of King *James* the escheated Counties were well provided for their Tithes, yet the Bishopricks were not so well till the Primate, then Bishop of *Derry*, by the favour of the Lord Lieutenant and his own incessant and assiduous labour and wise conduct, brought in divers Impropriations, cancell'd many unjust Alienations, and did restore them to a condition much more tolerable; I say much more tolerable; for though he rais'd them above contempt, yet they were not near to envy; but he knew there could not in all times be wanting too many that envied to the Church every degree of prosperity: so *Judas* did to Christ the expence of Oyntment, and so *Dyonisius* told the Priest, when himself stole the golden Cloak from *Apollo*, and gave him one of Arcadian home-spun, that it was warmer for him in Winter and cooler in Summer. And forever, since the Church by God's blessing and the favour of Religious Kings and Princes, and Pious Nobility, hath been endowed with fair Revenues; *inimicus*



homo, the Enemy hath not been wanting by pretences of Religion to take away God's portion from the Church, as if his Word were intended as an instrument to rob his Houses. But when the Israelites were governed by a *Monarchia*, and God was their King, and *Moses* his Lieutenant, and things were of his management, he was pleas'd by making great Provisions for them that ministered in the service of the Tabernacle to consign this truth for ever, That Men, as they love God, at the same rate are to make provisions for his Priests. For when himself did it, he not only gave the 48. Cities, with a mile of *Glebe* round about their City every way, and yet the whole Country was but 140. miles long, or thereabouts, from *Dan* to *Beer-sheba*; but besides this they had the tithe of all increase, the first fruits, offerings, vows, redemptions, and in short, they had 24. sorts of Dues, as *Buxtorf* relates; and all this either brought to the Barn home to them without trouble, or else, as the nature of the thing required, brought to the Temple; the first to make it more profitable, and the second to declare that they received it not from the People but from God, not the Peoples kindness but the Lords inheritance; inso-

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Jumb. 1.  
46.3.39.

eld. Hist. of  
Fishes, c. 2.

see Philo.  
del q̄ riva  
sec. ieq̄ay.

much that this small Tribe of *Levi*, which was not the 40th. part of the People, as the Scripture computes them, had a Revenue almost treble to any of the largest of the Tribes.

I will not insist on what *Villalpandus* observes, it may easily be read in the 45. of *Ezekiel* concerning that portion which God reserves for himself and his service, but whatsoever it be this I shall say, that it is confessedly a Prophecy of the Gospel; but this I adde, that they had as little to do, and much less than a Christian Priest, and yet in all the 24. courses the poorest Priest amongst them might be esteemed a Rich man. I speak not this to upbraid any man or any thing but Sacrilege and Murmur, nor to any other end but to represent upon what great and Religious grounds the then Bishop of *Derry* did with so much care and assiduous labour endeavour to restore the Church of *Ireland* to that splendor and fulness; which as it is much conducing to the honour of God and of Religion, God himself being the Judge, so it is much more necessary for you than it is for us, and so this wise Prelate rarely well understood it; and having the same advantage and blessing as we now have, a Gracious King, and a Lieutenant Patron of Religion, and the Church, he

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*Tract. 25. in  
St. Matth.*

improv'd the *deposita pietatis*, as *Origen* calls them, the Gages of Piety, which the Religion of the ancient Princes and Nobles of this Kingdom had bountifully given to such a comfortable competency, that though there be place left for present and future Piety to enlarge it self, yet no man hath reason to be discourag'd in his duty; insomuch that as I have heard from a most worthy hand, that at his going into *England* he gave account to the Archbishop of *Canterbury* of 30000 l. a year, in the recovery of which he was greatly and principally instrumental. But the goods of this World are called waters by *Solomon*. Stollen waters are sweet, and they are too unstable to be stopt: some of these waters did run back from their proper chanel, and return to another course than God and the Laws intended, yet his labours and pious Counsels were not the less acceptable to God and good men, and therefore by a thankful and honourable recognition the Convocation of the Church of *Ireland* hath transmitted in Record to posterity their deep resentment of his singular services and great abilities in this whole affair. And this honour will for ever remain to that Bishop of *Derry*; he had a *Zerubbabel* who repair'd the Temple and

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restor'd its beauty, but he was the *Joshuah*, the High-priest, who under him ministred this blessing to the Congregations of the Lord.

But his care was not determin'd in the exterior part onely, and Accessaries of Religion; he was careful, and he was prosperous in it, to reduce that Divine and excellent Service of our Church to publick and constant Exercise, to Unity and Devotion; and to cause the Articles of the Church of *England* to be accepted as the Rule of publick confessions and perswasions here, that they and we might be *Populus unius labii*, of one heart and one lip, building up our hopes of heaven on a most holy Faith; and taking away that *Shibboleth* which made this Church lisp too undecently, or rather in some little degree to speak the speech of *Ashdod*, and not the language of *Canaan*; and the excellent and wise pains he took in this particular no man can dehonestate or reproch, but he that is not willing to confess that the Church of *England* is the best Reformed Church in the world. But when the brave Roman Infantry under the Conduct of *Manlius* ascended up to the Capitol to defend Religion and their Altars from the fury of the Gauls, they all pray'd to God, *Ut quemadmodum ipsi ad defendendum templum*

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*templum ejus concurrissent, ita ille virtutem eorum numine suo tueretur:* That as they came to defend his Temple by their Arms, so he would defend their Persons and that Cause with his Power and Divinity. And this excellent man in the Cause of Religion found the like blessing which they prayed for; God by the prosperity of his labours and a blessed effect gave testimony not only of the Piety and Wisdom of his purposes, but that he loves to bless a wise Instrument when it is vigorously employed in a wise and religious labour. He overcame the difficulty in defiance of all such pretences as were made even from Religion it self to obstruct the better procedure of real and material Religion.

These were great things and matter of great envy, and like the fiery eruptions of *Vesuvius* might with the very ashes of Consumption have buried another man. At first indeed, as his blessed Master the most holy Jesus had, so he also had his *Annum acceptabilem*. At first the product was nothing but great admiration at his stupendious parts, and wonder at his mighty diligence and observation of his unusual zeale in so good and great things; but this quickly pass'd into the natural

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tural daughters of Envy, Suspicion and Detraction, the spirit of Obloquy and Slander. His zeale for recovery of the Church-revenues was call'd Oppression and Rapine, Covetousness and Injustice; his care of reducing Religion to wise and justifiable principles was called Popery and Arminianism, and I know not what names, which signifie what the Authors are pleased to mean, and the People to conster and to hate. The intermedial prosperity of his Person and Fortune, which he had as an Earnest of a greater reward to so well-meant labours, was suppos'd to be the production of Illiberal Arts and ways of getting; and the necessary refreshment of his wearied spirits, which did not alwayes supply all his needs, and were sometimes less then the permissions even of prudent charity, they call'd Intemperance: *Dederunt enim malum Mitelli Navio poeta*; their own surmises were the Bills of Accusation, and the splendour of his great *εὐδοκῆς*, or Doing of good works, was the great probation of all their Calumnies. But if Envy be the accuser, what can be the defences of Innocence?

*Saucior invidiæ morsu, querenda medela est,  
Dic quibus in terris sentiet ager opem?*



Our B.S. knowing the unsatisfiable angers of men if their Money or Estates were medled with, refus'd to divide an Inheritance amongst Brethren; it was not to be imagin'd that this great person (invested, as all his Brethren were, with the infirmities of Mortality, and yet imployed in dividing and recovering and apportioning of Lands) should be able to bear all that reproch which Jealousie and Suspicion, and malicious Envy, could invent against him. But ἀπ' ἐχθρῶς πολλὰ μανθάνουσιν οἱ σοφοί, said *Sophocles*: And so did he; the Affrightments brought to his great Fame and Reputation made him to walk more warily, and do justly, and act prudently, and conduct his affairs by the measures of Laws, as far as he understood, and indeed that was a very great way: but there was *Aperta justitia, Clausa manus*, Justice was open, but his Hand was shut; and though every Slanderer could tell a story, yet none could prove that ever he received a Bribe to blind his eyes to the value of a Pair of Gloves. It was his own Expression, when he gave glory to God who had preserv'd him innocent. But because every mans Cause is right in his own eyes, it was hard for him so to acquit himself, that in the Intriques of Law and difficult Cases some of his

his Enemies should not seem (when they were heard alone) to speak reason against him. But see the greatness of Truth and Prudence, and how greatly God stood with him. When the numerous Armies of vexed people,

*Turba gravis paci, placideq; inimica quieti,*  
 heap'd up Catalogues of Accusations, when the Parliament of *Ireland* imitating the violent procedures of the then disordered *English*, when his glorious Patron was taken from his head, and he was disrobed of his great defences; when Petitions were invited and Accusations furnished, and Calumny was rewarded and managed with art and power, when there were above 200. Petitions put in against him, and himself denied leave to answer by word of mouth; when he was long imprison'd, and treated so that a guilty man would have been broken into affrightment and pitiful and low considerations, yet then he himself standing almost alone, like *Callimachus* at *Marathon* invested with enemies and covered with arrows, defended himself beyond all the powers of guiltiness, even with the defences of Truth and the bravery of Innocence, and answered the Petitions in writing, sometimes twenty in a day, with so much

much clearness, evidence of truth, reality of Fact and Testimony of Law, that his very Enemies were asham'd and convinc'd; they found they had done like *Æsops Viper*, they licked the file till their tongues bled; but himself was wholly invulnerable. They were therefore forc'd to leave their muster-rolls and decline the particulars, and fall to their *επιμα*, to accuse him for going about to subvert the fundamental Laws; the way by which great *Strafford* and *Canterbury* fell; which was a device, when all reasons fail'd, to oppress the Enemy by the bold affirmation of a Conclusion they could not prove, they did like those *Gladiatores* whom the Romans call'd *Retiaries*, when they could not stab their Enemies with their daggers, they threw nets over him, and cover'd him with a general mischief. But the Martyr King *Charles the First*, of most glorious and Eternal Memory; seeing so great a Champion likely to be oppress'd with numbers and despair, sent what rescue he could, his Royal Letter for his Bail, which was hardly granted to him, and when it was, it was upon such hard terms, that his very delivery was a persecution. So necessary it was for them, who intended to do mischief to the publick,

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to take away the strongest pillars of the house. This thing I remark to acquit this great man from the tongue of slander, which had so boldly spoken, that it was certain something would stick, yet was so impotent and unarm'd, that it could not kill that great fame which his greater worthiness had procur'd him. It was said of *Hippasus* the *Pythagorean*, that being ask'd how and what he had done: He answer'd, *Nondum nihil, neq; enim adhuc mihi invidetur*; I have done nothing yet, for no man envies me. He that does great things, cannot avoid the tongues and teeth of Envy; but if calumnies must pass for evidences, the bravest Hero's must alwayes be the most reproched Persons in the World.

*Nascitur Aetolicus, pravam ingeniosus ad omne;  
Qui facere assuerat, patriæ non degener artis,  
Candida de nigris, & de candentibus atra.*

Every thing can have an ill name and an ill sense put upon it; but God, who takes care of reputations as he does of lives, by the orders of his providence confutes the slander, *ut memoria justorum sit in benedictionibus*, that the memory of the righteous man might be embalm'd with honour: And so it hapned to this great man; for by a publick Warranty, by  
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the concurrent consent of both Houses of Parliament, the Libellous Petitions against him, the false Records and publick Monuments of injurious shame were cancell'd, and he was restor'd *in integrum* to that same where his great labours and just procedures had first estated him; which, though it was but justice, yet it was also such honour, that it is greater then the virulence of tongues, which his worthiness and their envy had arm'd against him.

But yet the great scene of the troubles was but newly open'd. I shall not refuse to speak yet more of his troubles, as remembring that St. Paul, when he discourses of the glories of the Saints departed, he tells more of their sufferings than of their prosperities, as being that Laboratory and Crysale in which God makes his Servants vessels of honour to his glory. The storm quickly grew high; & *transitum est à linguis ad gladios*, and that was indeed *adversaria luxura bona*, Iniquity had put on arms; when it is *armata nequitia*, then a man is hard put to it. The Rebellion breaking out the Bishop went to his charge at Derry, and, because he was within the defence of Walls, the execrable Traitor Sir Phelim & Neale laid a share to bring him to a dishonourable

rable death. For he wrote a Letter to the  
 Bishop, pretended Intelligence between  
 them, desir'd that according to their for-  
 mer agreement such a Gate might be deliver'd  
 to him. The messenger was not advis'd to  
 be cautious, nor at all instructed in the art of  
 Secrecy, for it was intended that he should  
 be search'd, intercept-ed and hang'd for ought  
 they car'd: but the Arrow was shot against  
 the Bishop, that he might be accused for  
 base Conspiracy, and die with shame and  
 sad dishonour. But here God manifested  
 his mighty care of his Servants; he was  
 pleas'd to send into the heart of the messen-  
 ger such an affrightment, that he directly  
 ran away with the Letter, and never durst  
 come near the Town to deliver it. This  
 story was publish'd by Sir *Phelim* himself,  
 who added, That if he could have thus en-  
 snar'd the Bishop, he had good assurance the  
 Town should have been his own: *Sed bonitas*  
*Dei prevalitura est super omnem malitiam hominis,*  
 The goodness of God is greater then all the  
 malice of Men; and nothing could so prove  
 how dear that sacred Life was to God, as his  
 rescue from the dangers. *Stantia non poterant*  
*testa probare Deos:* To have kept him in a  
 warm house had been nothing, unless the



roof had fallen upon his head, that rescue was a remark of Divine favour and Providence. But it seems Sir *Phelim's* Treason against the Life of this worthy Man had a Correspondent in the Town; and it broke out speedily; for what they could not effect by malicious stratagem, they did in part by open force; they turn'd the Bishop out of the Town, and upon trifling and unjust pretences search'd his Carriages, and took what they pleas'd, till they were asham'd to take more: they did worse then divorce him from his Church, for in all the Roman Divorces they said, *Tuas tibi res habeto*, Take your goods and be gone; but Plunder was Religion then. However, though the usage was sad, yet it was recompenc'd to him by his taking Sanctuary in *Oxford*, where he was graciously receiv'd by that most incomparable and divine Prince; but having served the King in *Yorkshire* by his Pen, and by his Counsels, and by his Interests, return'd back to *Ireland*, where under the excellent conduct of his Grace the now Lord Lieutenant, he ran the risque and fortune of oppressed Vertue.

But God having still resolv'd to afflict us, the good man was forc'd into the fortune of the Patriarchs, to leave his Countrey and his Charges,

# A Sermon Preached at

Charges, and seek for safety and bread in a strange Land; for so the Prophets were us'd to do, wandering up and down in sheeps-clothing, but poor as they were the world was not worthy of them; and this worthy man, despising the shame, took up his Cross and followed his Master.

*Exilium causa ipsa jubet sibi dulce videri,*

*Et desiderium dulce levat patriæ.*

He was not asham'd to suffer where the Cause was honourable and glorious; but so God provided for the needs of his banished, and sent a man who could minister comfort to the afflicted, and courage to the persecuted, and resolutions to the tempted, and strength to that Religion for which they all suffered.

*Pindar.*

And here this great man was indeed triumphant; this was one of the last and best scenes of his life: *ἐπὶ ταῖς ἡμέραις τὰς ἀριστοὺς μέγιστον ἐσθλότητος*, The last dayes are the best witnesses of a man. But so it was, that he stood up in publick and brave defence for the Doctrine and Discipline of the Church of England; First, by his Sufferings and great Example, for *Verbis tantum philosophari non est Doctoris sed Histrionis*, To talk well and not to do bravely is for a Comedian, not a Divine; But this great man did both; he

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he suffered his own Calamity with great courage, and by his wise Discourses strengthened the hearts of others.

For there wanted not diligent Tempters in the Church of *Rome*, who (taking advantage of the Afflictions of His Sacred Majesty, in which state Men commonly suspect every thing, and like men in sickness are willing to change from side to side, hoping for ease and finding none) flew at Royal Game, and hop'd to draw away the King from that Religion which His most Royal Father, the best Man and the wisest Prince in the world, had seal'd with the best Bloud in Christendom; and which Himself suck'd in with His Education, and had confirm'd by Choice and Reason, and confess'd publickly and bravely, and hath since restor'd prosperously. *Millicene* was the man, witty and bold enough to attempt a zealous and a foolish undertaking, and address'd himself with ignoble indeed but witty arts to perswade the King to leave what was dearer to Him then His Eyes. It is true, it was a Wave dash'd against a Rock, and an Arrow shot against the Sun, it could not reach him; but the Bishop of *Derry* turn'd it also, and made it to fall upon the shooters head; for he made so ingenious, so learned  
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and so accute Reply to that book, he so discover'd the Errors of the Roman Church, retorted the Arguments, stated the Questions, demonstrated the Truth, and sham'd their Procedures, that nothing could be a greater argument of the Bishops Learning, great Parts, deep Judgment, Quickness of Apprehension, and Sincerity in the Catholick and Apostolick Faith, or of the Follies and Prevarications of the Church of Rome. \* He wrote no Apologies for himself; though it were much to be wish'd that, as Junius wrote his own Life, or Moses his own story, so we might have understood from himself how great things God had done for him and by him; but all that he permitted to God, and was silent in his own Defences; *Gloriosius enim est injuriam tacendo fugere, quam respondendo superare.* But when the Honour and Conscience of his King; and the Interest of a true Religion, was at stake, the fire burn'd within him, and at last he spake with his tongue; he cried out like the son of Cræsus, *ἀνδραγαθήν κείνῳ Κεῖνῳ*, Take heed and meddle not with the King; His Person is too sacred, and Religion too dear to Him to be assaulted by Vulgar hands. In short, he acquitted himself in this affair with so much Truth and Piety, Learning

and Judgment, that in those Papers his memory will last unto very late succeeding Generations.

But this most Reverend Prelate found a nobler adversary and a braver scene for his contention. He found that the Roman Priests being wearied and baffled by the wise Discourses and pungent Arguments of the English Divines, had studiously declined any more to dispute the particular Questions against us, but fell at last upon a general Charge, imputing to the Church of *England* the great crime of Schism; and by this they thought they might with most probability deceive unwary and unskilful Readers; for they saw the Schism, and they saw we had left them, and because they consider'd not the Causes, they resolv'd to out-face us in the Charge. But now it was that *dignum nactus argumentum*, having an Argument fit to employ his great abilities,

*Consecrat hic præsul calamum calamiq; labores  
Ante aras Domino læta trophæa suo;*

the Bishop now dedicates his labours to the service of God and of his Church, undertook the Question, and in a full Discourse proves

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the Church of *Rome*, not only to be guilty of the Schism by making it necessary to depart from them, but they did actuate the Schisms, and themselves made the first separation in the great point of the Popes Supremacy, which was the *Palladium* for which they principally contended. He made it appear that the Popes of *Rome* were Usurpers of the rights of Kings and Bishops, that they brought in new Doctrines in every Age, that they impos'd their own devices upon Christendom as Articles of Faith, that they prevaricated the Doctrines of the Apostles, that the Church of *England* only return'd to her Primitive purity, that she joyn'd with Christ and his Apostles, that she agreed in all the Sentiments of the Primitive Church. He stated the questions so wisely, and conducted them so prudently, and handled them so learnedly, that I may truly say, they were never more materially confuted by any man, since the questions have so unhappily disturbed Christendom. *Verum hoc eos malè ussit*: and they finding themselves smitten under the fifth rib, set up an old Champion of their own, a *Goliath* to fight against the Armies of *Israel*; the old Bishop of *Chalcedon*, known to many of us, replied to this excellent Book; but was so

answer'd



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answer'd by a Rejoynder made by the Lord Bishop of Derry, in which he so press'd the former Arguments, refuted the Cavils, brought in so many impregnable Authorities and Probations, and added so many moments and weights to his discourse, that the pleasures of reading the Book would be the greatest, if the profit to the Church of God were not greater.

*Flumina tum lactis, tum flumina nectaris ibant,  
Flavaque de viridi stillabant ilice mella.*

For so Sampson's riddle was again expounded; Out of the strong came meat, and out of the eater came sweetness; his Arguments were strong, and the Eloquence was sweet and delectable; and though there start up another combatant against him, yet he had onely the honour to fall by the hands of Hector: still *hæret lateri lethalis arundo*; the headed arrow went in so far, that it could not be drawn out, but the barbed steel stuck behind. And whenever men will desire to be satisfied in those great questions, the Bishop of Derry's book shall be his Oracle.

I will not insist upon his other excellent writings; but it is known every where with what Piety and acumen he wrote against the Manichean Doctrine of Fatal necessity, which

a late witty man had pretended to adorn with a new Vizor; but this excellent person wash'd off the Cerusse and the meretricious Paintings, rarely well asserted the œconomy of the Divine Providence, and having once more triumph'd over his Adversary, *plenus victoriarum & trophæorum* betook himself to the more agreeable attendance upon Sacred Offices, and having usefully and wisely discours'd of the sacred Rite of Confirmation, impos'd hands upon the most Illustrious Princes, the Dukes of York and Gloucester, and the Princess Royal, and ministred to them the promise of the holy Spirit, and ministerially establish'd them in the Religion and Service of the holy Jesus. And one thing more I shall remark, that at his leaving those Parts upon the Kings Return, some of the Remonstrant Ministers of the Low-Countries coming to take their leaves of this great man, and desiring that by his means the Church of *England* would be kind to them, he had reason to grant it, because they were learned men, and in many things of a most excellent belief; yet he reprov'd them, and gave them caution against it; that they approached too near and gave too much countenance to the great and dangerous errors of the Socinians.

He thus having serv'd God and the King abroad, God was pleas'd to return to the King and to us all, as in the *dayes of old*, and we sung the song of David.

*In convertendo captivitatem Sion* : When King David and all his servants returned to Jerusalem, this great person having trode in the Wine-press was called to drink of the Wine, and as an honorary Reward of his great services and abilities was chosen Primate of this National Church : In which time we are to look upon him, as the King and the Kings great Vicegerent did, as a person concerning whose abilities the World had too great testimony ever to make a doubt. It is true, he was in the declension of his age and health ; but his very Ruines were goodly ; and they who saw the broken heaps of Pompey's Theatre, and the crush'd Obelisks, and the old face of beauteous Philenium, could not but admire the disordered glories of such magnificent structures, which were venerable in their very dust.

He ever was us'd to overcome all difficulties, onely Mortality was too hard for him ; but still his Vertues and his Spirit was immortal, he still took great care, and still had new and noble designs, and propos'd to himself  
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admirable things. He govern'd his Province with great justice and sincerity ;

*Unus amplo consulens pastor gregi,  
Somnos tuetur omnium solus vigil.*

And had this remark in all his Government, that as he was a great hater of Sacrilege, so he professed himself a publick enemy to Non-residence, and often would declare wisely and religiously against it, allowing it in no case but of Necessity or the greater good of the Church. There are great things spoken of his Predecessor *S. Patrick*, that he founded 700. Churches and Religious Convents, that he ordain'd 5000. Priests, and with his own hands consecrated 350. Bishops. How true the story is I know not ; but we were all witnesses that the late Primate, whose memory we now celebrate, did by an extraordinary contingency of Providence in one day consecrate two Archbishops and ten Bishops ; and did benefit to almost all the Churches in *Ireland*, and was greatly instrumental to the Re-endowments of the whole Clergy ; and in the greatest abilities and incomparable industry was inferiour to none of his most glorious Antecessours.

Since the Canonization of Saints came into the Church, we find no Irish Bishop canoniz'd

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noniz'd, except S. Laurence of Dublin, and S. Malachias of Down; indeed Richard of Armagh's Canonization was propounded, but not effected; but the Character which was given of that learned Primate by Trithemius *De scriptor. Eccles.* does exactly fit this our late Father; *Vir in Divinis Scripturis eruditus, secularis Philosophiæ jurisq; Canonici non ignarus, clarus ingenio, sermone scholasticus, in declamandis sermonibus ad populum excellentis industriæ*: He was learned in the Scriptures, skill'd in secular Philosophy, and not unknowing in the Civil and Canon Laws, (in which studies I wish the Clergy were with some carefulness and diligence still more conversant) he was of an excellent spirit, a scholar in his discourses, an early and industrious Preacher to the people. And as if there were a more particular sympathy between their souls, our Primate had so great a Veneration to his memory, that he purpos'd, if he had liv'd, to have restor'd his Monument in Dundalke, which Time, or Impiety, or Unthankfulness had either omitted or destroyed. So great a lover he was of all true and inherent worth, that he lov'd it in the very memory of the dead, and to have such great Examples transmitted to the intuition and imitation of posterity.

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At his coming to the Primacy he knew he should at first espy little besides the Ruines of Discipline, a Harvest of Thorns, and Heresies prevailing in the hearts of the People, the Churches possess'd by Wolves and Intruders, Mens hearts greatly estranged from true Religion; and therefore he set himself to weed the fields of the Church; he treated the Adversaries sometimes sweetly, sometimes he confuted them learnedly, sometimes he rebuk'd them sharply. He visited his Charges diligently, and in his own person, not by Proxies and instrumental Deputations: *Quærens non nostra, sed nos, & quæ sunt Jesu Christi;* he design'd nothing that we knew of but the Redintegration of Religion, the Honour of God and the King, the Restoring of collapsed Discipline, and the Renovation of Faith and the Service of God in the Churches. And still he was indefatigable, and, even as the last scene of his life, intended to undertake a Regal Visitation. *Quid enim vultis me otiosum à Domino comprehendi?* said one; he was not willing that God should take him unemployed: But, good man, he felt his Tabernacle ready to fall in pieces, and could go no further, for God would have no more work done by that hand; he therefore espying this,

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put his house in order, and had lately visited his Diocese, and done what he then could to put his Charge in order; for he had a good while since receiv'd the sentence of death within himself, and knew he was shortly to render an account of his Stewardship; he therefore upon a brisk alarm of death, which God sent him the last *January*, made his Will; in which, besides the prudence and presence of spirit manifested in making just and wise settlement of his Estate, and provisions for his Descendants; at midnight, and in the trouble of his sickness and circumstances of addressing death, still kept a special sentiment and made confession of Gods admirable mercies, and gave thanks that God had permitted him to live to see the blessed Restoration of His Majesty and the Church of *England*, confess'd his Faith to be the same as ever, gave praises to God that he was born and bred up in this Religion, and prayed to God and hop'd he should die in the Communion of this Church, which he declar'd to be the most pure and Apostolical Church in the whole world.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God and the merits of Jesus Christ, and with

a singular sweetness resign'd up his soul into the hands of his Redeemer.

But God, who is the great *Choragus* and Master of the Scenes of Life and Death, was not pleas'd then to draw the Curtains; there was an Epilogue to his Life yet to be acted and spoken. He return'd to actions and life, and went on in the methods of the same procedure as before; was desirous still to establish the affairs of the Church, complain'd of some disorders which he purpos'd to redress, girt himself to the work; but though his spirit was willing, yet his flesh was weak; and as the Apostles in the Vespers of Christs Passion, so he in the Eve of his own Dissolution was heavy, not to sleep, but heavy unto death, and look'd for the last warning, which seiz'd on him in the midst of business; and though it was sudden, yet it could not be unexpected, or unprovided by surprize, and therefore could be no other then that *inimicitia* which *Augustus* us'd to wish unto himself, a civil and well-natur'd death, without the amazement of troublesom circumstances, or the great cracks of a falling house, or the convulsions of impatience. *Seneca* tells that *Bassus Aufidius* was wont to say, *Sperare se nullum dolorem esse in illo extremo anhelitu, si tamen esset, habere aliquantum*

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*in ipsa brevitate solati*: He hop'd that the pains of the last Dissolution were little or none; or if they were, it was full of comfort that they could be but short. It happened so to this excellent Man; his Passive Fortitude had been abundantly tried before, and therefore there was the less need of it now; his active Graces had been abundantly demonstrated by the great and good things he did, & therefore his last scene was not so laborious, but God call'd him away something after the manner of *Moses*, which the Jews express by *Osculum oris Dei*, The Kiss of Gods mouth; that is, a death indeed foresignified, but gentle, and serene, and without temptation.

To summe up all; He was a wise Prelate, a learned Doctor, a just Man, a true Friend, a great Benefactor to others, a thankful Beneficiary where he was oblig'd himself. He was a faithful Servant to his Masters, a Loyal Subject to the King, a zealous Assertor of his Religion against Popery on one side, and Fanaticism on the other. The practice of his Religion was not so much in Forms and exteriour Ministries, though he was a great observer of all the publick Rites and Ministries of the Church, as it was in doing good for others. He was like *Myson*, whom the *Scythian Anarchasis*

so greatly prais'd, & *μὲν οὖν τὸ αὐτὸν διὰ τὴν ἀρετὴν*, he govern'd his family well, he gave to all their due of maintenance and duty, he did great benefit to mankind; he had the fate of the Apostle S. Paul, he pass'd through evil report and good report, as a deceiver and yet true. He was a man of great business and great resort: *Semper aliquis in Cydonis domo*, as the Corinthian said; There was alwayes somebody in Cydon's house. *Synes. ep. 57.* He was *μετὰ τὸν θεὸν καὶ τὸν λόγον*, he divided his life into labour and his book; he took care of his Churches when he was alive, and even after his death, having left 500 l. for the Repair of his Cathedral of Armagh and S. Peters Church in Drogheda. He was an excellent Scholar, and rarely well accomplish'd; first instructed to great excellency by natural parts, and then consummated by study and experience. *Melanchthon* was us'd to say that himself was a Logician, *Pomeranus* a Grammarian, *Iustus Jonas* an Orator, but that *Luther* was all these. It was greatly true of him, that the single perfections which make many men eminent, were united in this Primate and made him illustrious.

*At, at, Quintilium perpetuus sapor  
Urget: cui pudor & justitie soror  
Incorrupta fides, nudaq; veritas  
Quando ullum invenient parem?* It

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It will be hard to find his Equal in all things: *Fortasse tanquam Phoenix anno quingentesimo nascitur*, (that I may use the words of *Seneca*) *nec est mirum ex intervallo magna generari mediocria & in turbam nascentia saepe fortuna producit: eximia vero ipsa raritate commendat.* For in him was visible the great lines of *Hooker's* Judiciousness, of *Jewel's* Learning, of the Acuteness of *Bishop Andrews*. He was skill'd in more great things then one; and, as one said of *Phidias*, he could not onely make excellent statues of Ivory, but he could work in Stone and Brass. He shewed his Equanimity in Poverty, and his Justice in Riches; he was useful in his Countrey, and profitable in his Banishment; for, as *Paracelsus* was at *Andvilla*, *Luther* at *Wittenburg*, *S. Athanasius* and *S. Chrysostom* in their Banishment, *S. Hierom* in his Retirement at *Bethlehem*, they were Oracles to them that needed it; so was he in *Holland* and *France*, where he was abroad; and, beside the particuler endearments which his friends receiv'd from him, for he did do relief to his brethron that wanted, and supplied the Souldiers out of his store in *Yorkshire*, when himself could but ill spare it; but he receiv'd publick thanks from the Convocation of which he was President, and publick God and the merits of *Jesus Christ*, and with

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Justification from the Parliament where he was Speaker; so that although, as one said, *Miraculi instar vite iter, si longum, sine offensione percurrere*; yet no man had greater enemies, and no man had greater justifications.

But God hath taken our *Elijah* from our heads this day. I pray God that at least his Mantle may be left behind, and that his spirit may be doubled upon his Successour; and that we may all meet together with him at the right hand of the Lamb, where every man shall receive according to his deeds, whether they be good or whether they be evil. I conclude with the words of *Caius Plinius*, *Equidem beatos puto quibus Deorum munere datum est, aut facere scribenda, aut scribere legenda*. He wrote many things fit to be read, and did very many things worthy to be written; which if we wisely imitate, we may hope to meet him in the Resurrection of the just, and feast with him in the eternal Supper of the Lamb, there to sing perpetual Anthems to the honour of God the Father, Son and Holy Ghost, to whom be all honour, &c.

THE END.



